

social system. When, later, prostitution became an Independent social fact and was adjudged bad, sacral harlotry long continued under the conventionalization and persistence of religious usage (sec. 74), but then the disapproval of prostitution In the mores produced an ethical war which resulted in the abolition of harlotry. Sacral harlotry, while it lasted, was practiced for one of two purposes, — to collect a dowry for the women or to collect money for the temple.

592. Like Babylonian custom ; its relation to religion. Herodotus ¹ states that the women of the Lydians and of some peoples on the island of Cyprus collected a dowry by freedom before marriage; that a woman chosen by the god from the whole nation remained in the little cell on top of the eight-storied tower at Babylon, and was said by the priests to share the couch of the god ; that the Thebans in Egypt tell a similar story of their god; that at Patara, in Lycia, the priestess who gave the oracle consorted with the god; and that at Babylon every woman was compelled once to sacrifice herself to the first comer in the temple of Mylitta. The last statement was long considered so monstrous that it was not believed. That incredulity arose from modern mores, in which religion and sex license are so strongly antagonized that religion seems to us an independent force, of "divine origin," which is sent into the world with an inherent character of antisensuality, or as a revelation of the harm and wickedness of certain sex acts. That notion, however, is a part of our Jewish inheritance. The fact stated by Herodotus is no longer doubted. It is only one in a series of parallel cases, all of which must have originated in similar ideas and have been

regarded as contributing in the same way to human welfare. Preuss² attempts to explain it. " It is only to be understood if men earlier, in order to make natural objects prosper, had practiced sex usages of a kind which later, according to the mores of daily life, seemed to them to be prostitution. From this development came the fact that the Germans called the Corn-mother the ' Great Harlot.' " We know that men have sacrificed their children and other human beings, the selected

* Herodotus, I, 93, 181, 199.

² *Globus*, LXXXVI, 360.